Hon J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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UNITARIAN EXPOSITOR—No. III.

From the Christian Disciple, Vol. III. p. 188.

On the "Holy Spirit."

"I suppose," says Wardlaw, "it will readily be admitted, that *if there be a plurality of persons at all* in the one Godhead, that plurality is a trinity. For although the views of the doctrine of the trinity, held by those who have attempted to explain it, have been various, yet trinity and unity (taking the latter term in the sense affixed to it by anti-trinitarians) are properly the only two hypotheses on the subject. All who believe the doctrine of a *plurality* to be taught in the scriptures, believe that plurality to consist of the Father, the Son, and the Holy Spirit. None have believed in more, none in fewer. Plurality and trinity may, therefore, on this question, be considered as convertible terms; and, consequently, every proof of a plurality as proof of a trinity. On this principle, as the whole of the evidence of the divinity of Christ is evidence of a plurality, it might all be considered as bearing on the point which it is now my object to establish—the personality and deity of the Holy Spirit."

According to this writer,* then, whoever becomes convinced by any means of the existence of two beings, agents, or persons, (however denominated) in the Godhead, is bound to admit, without further proof, the existence of a third. That is, he is to acknowledge an object of worship without any particular proof of his existence.

How conclusive such reasoning is, appears from this, that it will prove to equal satisfaction the affirmative or negative of the same proposition. In the arguments quoted above it is implied that, in order to the reception of the doctrine of the personality and deity of the spirit, no particular proof direct to that point is needed. Suppose, then, that in examining the evidence of the trinitarian doctrine, one attends to the proof of the deity of the spirit before that of the Son. If he finds that no sufficient evidence is given for the former, why may he not reason thus:—There are only two opinions on the subject of the Godhead; that there are three persons in it, and that there is but one. The deity of the Holy Spirit (one of the three alleged persons) is not proved. There is, therefore, but one person, and the evidence of the deity of the son needs not to be examined. The argument is equally good on either side of the question. A notable one, then, doubtless it must be.

We are not so much surprised that according to the false modes of interpreting scripture which prevail, some persons should believe themselves convinced that Christ is the supreme God; but we are surprised that the opinion should be professed with scarcely a shadow of evidence in its support, that there is a third person equally supreme God with the Father and Son—the Holy Ghost.

It would seem that the existence of a Being for whom divine honours are claimed, was a subject of primary consideration. Yet the proof of the personality of the Spirit is scarcely touched on by orthodox writers. In that budget of blunders, Jones on the trinity, not the slightest reference is made to it. The author actually proceeds as if the existence of a living Being, distinct from the Father, called the Holy Spirit, was not called in question, and as if the only dispute was whether this person were divine.† Nay, what is very remarkable, the identical texts which prove that the words Holy Ghost, when spoken of a person, are used, not of a distinct person, but of God the Father himself, this writer assuming that they are separate persons, employs to prove that both are equally God.

We do not say that the phrase *Spirit of God*, and others similar, never stand for a divine person. We think it certain that they do:—for God THE FATHER. (1 Cor. ii. 11. Ps. xxxix. Comp. Is. lxiii. 10. with Num. xiv. 11. and Psl. lxxviii. 56.) We are not now to point out the various meanings of the phrase, but refer for them to an essay on the subject in the fourth number of this work. The ground we maintain is, that whenever it means a living Being, it means God the Father; and herein we dissent from the orthodox. It is indispensable to the defence of their belief, that they should prove that the phrase is used in scripture to denote a person in places where it is *not* applied to God the Father. To the support of this proposition, though of vital importance to the doctrine of the trinity, they have not always given any attention. When they have, it has been principally by the use of texts, in which the figure of personification, so common among the sacred writers, is applied to divine influences on the soul. For the explanation of these texts, as we should not be able to give it in a shorter compass, nor with equal force and clearness, we refer to the essay just named.—(*Dis. New Series, Vol. I. p.* 260.) *also C. Reg. pp.* 73—85.

"The Holy Ghost," it is said by trinitarians, is distinctly spoken of as *coming*, *testifying*, *receiving*, *showing*, *teaching*, *hearing*, *speaking*, &c. all of which evidently imply personal agency."

Time, we reply, is distinctly spoken of as *coming*, (Luke ix. 51.) and *prayers* and *alms*, (Acts x. 4.) A *song* is distinctly spoken of as *testifying* (Deut. xxxi. 21.) and the *pride* of *Israel*, (Hos. v. 5.) The *heavens* are distinctly spoken of as *receiving*, (Acts iii. 21.) and the *earth*, (Gen. iv. 11.) If these words "imply personal agency," then are *time*, *prayers*, *alms*, &c. persons.—One who does not understand that according to the common use of language such offices are predicable of things inanimate, may, by turning to a corcordance, find applied to things never suspected to possess a personal existence, the same words on which, when applied to the Holy Spirit, the proof of its personality is founded.

This is not trifling, but a sober, unexceptionable answer to an argument seriously urged. By such reasoning as this, is a doctrine of such moment (if it were true) as that of the trinity, defended.

There are three texts of principal note, in which divine attributes are thought to be ascribed to the Spirit in such manner as to lead to the belief of its having a distinct personal existence, viz. Ps. cxxxix. 7.; I. Cor. xii. 11.; Heb. ix. 14.

I. *Omnipresence* is thought to be ascribed to a person called the Spirit in Ps. cxxxix. 7.: "*Whither shall I go from thy Spirit*, or whither shall I flee from thy presence?"

Who is so blind with system as not to see that by the *spirit of God*, is meant here the mind of God, or God himself, according to the same use of the word *spirit* as in I. Cor. xvi. 18.: "*They have refreshed my spirit and your's;*" *i. e.* they have refreshed *me and you.* Gal. vi. 18.: "The grace of our Lord Jesus Christ be with *your spirit;* i. e. *be with you.* I Cor. ii. xi.: "What man knoweth the things of a man, save *the spirit of a man* that is in him;" *i. e.* the MAN HIMSELF.*—I Sam. xx. 4.: "Whatever *thy soul* desireth, I will even do it for *thee.*" Jer. xiv. 19: "Hath *thy soul* loathed Zion;" evidently the same as hast *thou* loathed Zion. And the holy psalmist himself explains, in the following verse, that this is the sense in which he uses the phrase, for he goes on to say—"If I ascend up into heaven, *thou* art there; if I make my bed in hell, behold, *thou* art there."

The same thing is affirmed in verse 7th, of God's *presence*, and in verse 10th of his *hand*, and his *right hand*, which is declared in verse 7th of his *spirit*, viz.: that they reach throughout the universe. If, then, his *spirit* is proved by this passage to be a distinct divine person, his *presence*, &c. are equally proved to be so. The argument favours the existence of three other divine persons, in the same degree as it teaches the personality of the Spirit.

II. The *power of willing* is understood to be ascribed to the Spirit: (I Cor. xii. 11.) "All these worketh that one and the self-same Spirit, dividing to every man severally *as he will;*" and thence it is argued that the Spirit is a person.

The reader of the New Testament, in the original, need not be informed that the proper rendering of the last clause in this passage is by the neuter pronoun; "dividing to every man severally as *it* will." It is thus rendered by Wakefield. The context shows that spiritual gifts are the subject of the apostle's discourse.—There is nothing to lead one to the idea that a person is spoken of, except the supposed ascribing of the faculty of volition to the Spirit.—The argument, then, is this:—

Only a person can be said to will.
The Spirit is said to will.
Therefore, the Spirit is a person.

The major proposition—that only a person can be said to will—is indefensible.

By a figurative, but common and intelligible use of language, the will, in strictness of speech, exerted by the agent, is predicated of the instrument. We should not think the phraseology peculiar, if it were said, the sword of the Lord slays whom it will; his eyes look where they will; his feet go where they will; his hand does what it will, &c.: nor should we conclude thence, that his sword, his eyes, his feet, and hand, were persons. When his Spirit is said then to distribute as it will, why, for the sake of explaining a form of language so familiar, should we resort to the bold hypothesis of introducing a new person into the Godhead? *The flesh* is said to have a will, (John i. 13.) In John iii. 8. the *wind* is said to blow "where it listeth." Is the wind a thinking agent? The last clause of James iii. 4. literally translated, is "*Whithersoever the impulse* or *the will* of the governor listeth." Is the impulse or will of the governor, therefore, a person? I. Pet. iii. 17. literally rendered, reads thus: "It is better if the *will of God will.*" Is the *will of God* a separate person? No more, then, can this be affirmed of the *Spirit of God.*

III. *Eternal existence* is understood to be ascribed to the Spirit in Heb. ix. 14. "The blood of Christ who, *through the eternal Spirit*, offered himself without spot unto God," &c. It is hence inferred that the Spirit is a divine person.

Wakefield, we cannot find on what authority, reads *amomou* (spotless) for *aioniou* (eternal.) There is considerable weight of evidence to show that *agiou* (holy) and not *aioniou*, was the original words used by the apostle. But granting, as on the whole seems probable, that the text ought to stand as in the common version, we do not find much speciousness in the argument by which the personality of the Spirit is inferred from it. The reasoning is merely this; that to nothing but a person is eternity ascribed in scripture. The spirit, therefore, having eternity ascribed to it must be a person. Now the fact is manifestly otherwise. Nothing is more common in scripture than to predicate eternal existence of the attributes of God, and of inanimate things. The divine *power* and *purpose* are said to be *eternal*, (Rom. i. 20.—Eph. iii. 11.) *Eternal redemption*, (Heb. ix. 12.) The *hills* and *mountains* are called *everlasting*, (Gen. xlix. 26.—Hab. iii. 6.) and the *gospel* (Rev. xiv. 6.) God's *righteousness* is called *everlasting*, (Ps. cxix. 142.) His *kindness*, (Isa. liv. 8.) His *love*, (Jer. xxxi. 3.) His *salvation*, (Isa. li. 8.) his *throne*, (Lam. v. 19.) his *dominion*, (Dan. iv. 3.) and his *mercy*, (Luke i. 50.) are from *generation* to *generation.* His *faithfulness*, (Ps. lxxxix. i.) his *truth*, (c. 5.) his *remembrance*, (Ps. cii. 12.) and his *years*, (Ps. cii. 24.) are *to all generations.* If, then, God's *power*, *purpose*, &c. are not proved, by being called eternal, to be separate persons, neither is his *Spirit.*

Our Lord is said to have offered himself *through or by the eternal Spirit.* By this should we not understand *by the eternal mind*, the eternal will, counsel, purpose, *i. e.* of God; a sense in which the expression would be equivalent with that in Acts ii. 23.; iii. 18.; and iv. 28.—This explanation is fortified by the consideration that the apostle, in this passage, is comparing the priestly office of Christ with that of the priests of the temple, who presented their offerings according to the *temporary appointment* of God, "for *the time then present*," *until the time of reformation.* (vv. 9. 10.)

We conclude by submitting two questions to the consideration of our readers.

The Holy Spirit, in the passage where it is most strikingly personified, (John xvi. 13.) is said *not to speak of himself, but to speak whatsoever he shall hear.* It is said to make intercession, (Rom. viii. 26.) It is represented, (Gal. iv. 6.) as paying reverence to the Father. These representations are inconsistent with the orthodox doctrine of its personality and equality with the Father. When we refer to texts which show the inferiority of the Son, we are answered, that they allude to the Son when clothed in human nature. Now it is not pretended that the third person in the Deity ever took on him human nature. By what use of language then, if a person equal with the father, is he represented by the sacred writers as the Father's instrument and inferior?

Once more—if the Holy Spirit were, properly speaking, a distinct person from the Father and Son, yet God equally with them, how could our Lord have said, (Mat. xi. 27.) "No one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal him." How could he have said, (John xvii. 3.) "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," and omit all allusion to one who, equally with his Father and himself, had the government of the world and the disposal of the final destiny of men? How could he have said (Mat. xxiv. 36.) "Of that day and hour knoweth no one; no, not the angels of heaven, but my Father only," if besides the Father, there were two omniscient persons? For if, consistently with the trinitarian hypothesis, this might be said of the Son while dwelling in the flesh, the mind of the Spirit, at least, was never obscured by participation in human frailty. Why, when he represents himself as coming "in his glory, *and all the holy angels with him*" to reward those "blessed of his Father," is the Holy Ghost not named; and why in none of the enumerations in Scripture of all in heaven, and all in earth, is no express mention made of a Being of such importance as a person in the Godhead?

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* And according to Professor Stuart, "All difficulties, in respect to the doctrine of the trinity, are essentially connected with proving or disproving the divinity of Christ." (p. 45, 3d ed.) "When this [the divine nature of Christ] is admitted or rejected, no possible objection can be felt to admitting or rejecting the doctrine of the trinity." p. 59.

† He not only implies but affirms this, discovering a disgraceful ignorance, or a singular effrontery. "The church affirms the Spirit to be in God, as a person of the same divine nature; the Arians deny it, and will understand him to be out of God, not a *person of the divine nature*, but *one* inferior to, and distinct from it."

* The apostle goes on—"Even so the things of God knoweth no one, but the spirit of God." Unless we will maintain that the spirit of a man is a different person from that man, we must (if we allow any propriety in the analogy pointed out by the apostle,) grant that the spirit of God is not a different person from God.

RELIGIOUS INTELLIGENCE.

RELIGIOUS CONFERENCES.

Palgrave, (Eng.) March 13, 1820.

SIR—A meeting for the purpose of occasional conference on religious subjects has, through the exertions of our zealous and active minister, Mr. Valentine, been established among the Unitarian congregation at this place. The beneficial effects resulting from these social and interesting assemblies for the discussion of subjects of the highest importance to Christians, will scarcely be called in question by those who seriously lay claim to his name; but if any doubt should remain on the minds of those who, from habit and early prejudice, are averse to these meetings, it would surely be dissipated by observing the attention with which the members of this, who are principally of the poorer class of people, join in its proceedings, the improvement they evidently derive from them, and the pleasure which they take in contributing their share to the discussion which is going forward. At one of these conferences lately, a poor labouring man being asked to give his opinion on the subject then under consideration, which was the Unity of God, replied immediately, with an air of intelligence which pleased all who heard him, and as nearly as possible in the following words:—"I have but little to say, but what I say I believe truly. I certainly believe there is but one God, and that Jesus Christ is not God, because he said he was not; he said, 'My Father is greater than I,' and I could mention twenty places, or more, where the same thing is taught in Scripture. Besides, he prayed to his Father, and taught us to pray to his Father; his disciples did not pray to him, but to the Father, and surely what *they* did is right for us to do. If *they* did not pray to Christ, *we* ought not to pray to him. I find myself very happy in attending here, (at the Unitarian Chapel.) because I can understand what I hear. I could not understand the doctrines I used to hear at Church; I therefore attend here, and I think the Unitarian doctrine is the truth."

As I am sure your readers and yourself will feel an interest in whatever relates to the progress of religious knowledge and improvement amongst the poor, I transmit the above, which you are at liberty to insert in your valuable publication.

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Christian Reformer.

From the (Springfield) Liberal Recorder.

Extract of a letter from a Member of Congress, dated,

WASHINGTON, DEC. 28, 1821.

P. S. Mr. SPARKS gave us an excellent discourse on Sunday, on this passage—"*Having the form of godliness, but denying the power thereof.*" It was well received by the audience. The doctrine attracts the attention of some gentlemen, who had probably before, considered christianity as a popular delusion; and it recommends itself to many minds, as a reasonable and consistent scheme. It *will* and *must* prevail in our country, where the press is so free.—You would, however, hardly have thought, that there is here more bitterness against Unitarians than in New-England; but such is the fact. The election of Mr. Sparks, excited a degree of horror in the minds of some of the orthodox. This is probably owing to the ignorance and narrow-mindedness of the clergy here. With all their malignity,* they cannot stop its progress. It has gone forth, and I have no doubt a milder spirit will soon prevail.

* The word malignity, we presume, was not used here in the worst sense. The writer probably alluded to that spirit of uncharitableness, and that bigoted zeal against supposed error, which is so prevalent throughout the country.

The temper which is indulged by too many of the clergy against Unitarians, and others who differ from them in religious views; is indeed so foreign from any thing discoverable in the example of Christ, or allowed by his precepts, that at first view, it seems difficult to attribute it to any thing but badness of heart; and though in some instances, it no doubt springs from real unkindness and sourness of mind; yet true christian candour will teach us to admit, that in a great many instances, it is to be attributed to bad education; to the false and distorted views that have been presented of our principles; and to ignorance (no doubt often a blameworthy ignorance,) of the subject of dispute.

It is a source of high satisfaction to believe, as we undoubtedly may with reasonable confidence, that the time cannot be distant, when those, who are now most bitter and bigoted, will perceive that all their zeal is misdirected, and all their gloomy forebodings needless; and when they will awake from their present delusion, and cordially unite (though with regret at the lateness of the hour,) in the benevolent, but at present sadly misrepresented exertions of the liberal clergy, in recovering our religion from those corruptions and unworthy appendages, which, by being mistaken for christianity itself, have rendered it odious, and caused it to be rejected by multitudes in all ranks of society.

Ed. Chr. Reg.

Extract from the Journal of Mr. Parsons, on his way from Jaffa to Jerusalem

FRIDAY, FEB. 16, 1820.—Left Jaffa for Jerusalem—arrived at Rama a little before sunset, and was invited to pass the night at the Greek monastery. The president, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance on the north, is the village of Lydda, where Peter, by a miracle, restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "*Forty Martyrs.*" There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening, several friends of the president came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek; but the president interpreted sentence after sentence to his friends, who understood Arabic only. As I was the first man

they had seen from the New World, they were anxious to hear some new thing. The inquiries and answers were much in the following order.

"What are the sentiments of the Christians of America?" They believe that the Old and New Testaments are from heaven;—that Jesus Christ is the Saviour of the world;—that good men are happy after death, and wicked men miserable;—that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all their heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen the first Christian martyr saw Jesus standing at the right hand of God. Where Jesus was there is heaven. "Where is hell?" Hell is the place which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden, Satan came to deceive and destroy him. "Will sinners suffer forever in hell?" Certainly; for, saith our Saviour, *they shall go away into everlasting punishment.* "What will be done with this world?" It will be burnt up as the Scriptures testify. Considerable time passed in this manner. There was perfect silence, except now and then they responded, "Ti-eep," *it is well.*

Saturday morning, at 6 o'clock, left Rama; rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea. The road became stony, narrow, and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul we passed without any expense. At 12 o'clock, came to the village of Aboo Gosh, who is noted for his oppression to the pilgrims. Aboo Gosh stood at the place of demanding custom, and said, "you have nothing to pay, you may pass when you please." Two hours from this we came near to the place where, it is said, David slew Goliah. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot belongs to the catholics. From this we began to ascend a high mountain; and at twenty-five minutes past 4 o'clock, my guide exclaimed, "*The mount of Olives,*" and in just half an hour we entered, by Jaffa gate, the Holy City.

We copy from the National Gazette of the 12th, an article headed Intolerance; giving an account of the farewel Sermon of Rev. Dr. Mason, to his congregation at New-York. The National Gazette is published at Philadelphia, and edited by Robert Walsh, LL.D. The article begins with a brief notice of an address by Dr. Mason. to the Legislature of Pennsylvania.

INTOLERANCE.

Dr. Mason, President of Carlisle College, delivered an animated address to the Legislature of Pennsylvania, on the occupation of the new State Capitol at Harrisburg. Some phrases, such as "*venerable* hearers," "friends and *fathers*," applied to the legislature, give rather a grotesque air to the composition; but, on the whole, it was well adapted to the occurrence, and is marked by excellent doctrine. The following passage deserved all the attention and reflection of his auditors.

"The first great question with all earthly legislators should be, not what is *popular*, but what is *right*; making the point of popularity to be at all times subordinate to the point of integrity; having always a distinct reference to the presence and the commandment of our infinite Judge. We are here upon ground where all is authority on one side, and all ought to be obedience on the other. The divine law admits of no compromise; and the legislation which does not proceed upon this principle, I must take leave to say, is rotten: and, as it disregards the authority of God, can never subserve the happiness of man."

We have just seen another production of this eminent scholar and orator, which, though in some parts eloquent and edifying, is, in general, far from doing him equal credit by its spirit and purpose. We allude to his sermon, preached at New-York, the 2d ult. on the occasion of resigning the charge of his congregation. Were not the sermon printed and *published*, we should not, perhaps, feel ourselves entitled to notice it thus; it might pass unmolested as one of the effusions of a paroxysm of zeal, escaped in the heat of pulpit exercise, and willingly left only in the memory of a devoted congregation. The references to the Unitarians, which are made in this vehement discourse, furnish some of the most revolting samples which we have seen, of theological rancour in the present day. They are expressed in the strongest language of execration, and betray the utmost intensity of a hate like that described in the following phrase of Cicero—"*odium immane et crudele barbarorum in hostem.*" If we could suppose the language of the preacher, the true criterion of his disposition towards the religious denomination whom he assails—that his anathemas are those of the heart as well as of the tongue, we should deem this an opportunity to express comfort and joy, that the age of *auto da fes* is passed away, and that the clergy have it no longer in their power to wreak their resentment of what they deem heresy, by torturing the body and destroying the life, as well as blasting the reputation of the obnoxious. We belong, ourselves, to a Church whose tenets are very different from those of the class of Christians whom Dr. Mason reviles and curses; and in signifying our horror of his furious denunciations, we must not, therefore, be supposed to be acting in our own defence: It is our good fortune, however, to be acquainted with several of that class, persons of the most estimable character, for whom we ought to feel as much, nearly, as we would for ourselves, when we see hurled against them, a sentence of proscription and perdition such as the following:

"Above all things, it is devoutly to be hoped, that you will never invite to the "care of your souls," *a man who cares nothing about them.* I mean, more particularly, for I would not be misunderstood—*a man who belongs to that rank of traitors who miscal themselves "rational Christians.* Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. *Though I would not slander the devil; he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place.*—The pretences of these men to kindness, and candour, and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best.* Come not near their ice, never to be melted *but in that fire which shall not be quenched.* This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue which are not moved by his honour."

This is the strain of fierce and odious passion. We can no more admire the Reverend President uttering it from the pulpit, than we could have admired Sir Edward Coke, when he called Sir Walter Raleigh, "Viper, monster, spider of hell, vile and execrable traitor, odious fellow, and damnable atheist." It appears to us as repugnant to the true ends of Christianity, as it is to the genius of our political and social systems. Among the "rational Christians," whom the President had in view, we know one that, in universal rectitude of conduct, in practical virtue, in benevolence of heart, in the earnestness, variety and success of his efforts for the relief of the unfortunate, and the promotion of every liberal and laudable purpose, has at least no superior in the United States. The country at large knows another in the present Chaplain of the House of Representatives at Washington, as a man of great learning and talents, admired and esteemed for his domestic merits, as well as for his public qualities.

We cite these instances from among the many that might be adduced, to illustrate the extravagance and injustice, of the language which we have quoted. We do not meddle with polemical divinity; we have no idea of interfering in religious controversies on points of faith—but we *feel* that when one denomination of christians, or any association of persons styling themselves such, lead, in general, lives as useful and moral as the best of the community, they ought to be deemed sincere in *their* interpretation of the *bible*, and that no member of any other denomination has a right to hold them up to the world as the worst of reprobates. Such intolerance and uncharitableness cannot fail to be condemned by public opinion, and richly deserve to be signalized for rebuke and repudiation. The example of a spirit like that which is breathed in this Sermon, is bad. It may be more common than we suppose; it may have been further provoked than we imagine; but when it is vented in this manner, it can only exasperate blind animosities and serve to bring the religious character into disrepute.

* A friend, who has politely loaned us the Sermon from which this is extracted, states, that the "Author, immediately after preaching it passed through Philadelphia, and called on Mr. Taylor ("the rational christian," or unitarian minister of that place) and spent a social evening at his house!!!"—*Ed. Reg.*

MISTAKEN VIEWS OF RELIGION.

An Extract.

"One cause which impedes the reception of religion, even among the well disposed, is that garment of sadness in which people delight to suppose her dressed; and that life of hard, pining abstinence which they pretend she enjoins on her disciples. And it were well if this were only the misrepresentation of her declared enemies; but, unhappily, it is the too frequent misconception of her injudicious friends. But such an over-charged picture is not more unamiable, than it is unlike; for I will venture to affirm that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational, but of pleasurable enjoyments, than the uncontrolled dominion of whatever vice.—Her service is not only perfect safety, but perfect freedom. She is not so tyrannical as passion, so exacting as the world, nor so despotic as fashion. Let us try the case by a parallel, and examine it, not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as avarice forbids them? Does she require such sacrifices of our ease as ambition; or such renunciation of our quiet as pride? Does devotion murder sleep like dissipation? Does she destroy health like intemperance? Does she annihilate fortune like gambling? Does she embitter life like discord; or abridge it like duelling? Does religion impose more vigilance than suspicion, or half as many mortifications as vanity? Vice has her martyrs; and the most austere and ascetic (who mistakes the genius of christianity almost as her enemy) never tormented himself with such cruel and causeless severity, as that with which envy lacerates her unhappy votaries. Worldly honour obliges us to be at the trouble of resenting injuries; but religion spares us that inconvenience, by commanding us to forgive them; and by this injunction, cousults our happiness no less than our virtue; for the torment of constantly hating any, must be at least equal to the sin of it. If this estimate be fairly made, then is the balance clearly on the side of religion, even in the article of pleasure."

For the Christian Register.

If a man could give himself existence and conduct himself without accident or suffering to complete and permanent happiness, he would not be chargeable with folly in declining the aid and support of a superior being: Thus powerful, he would need no assistance or enjoyment which his own strength could not supply. But as the reverse of all this is obviously true, no blindness or improvidence can be equal to that which leads a human being to disregard the means of that safety and felicity which he cannot for a moment secure to himself. What then is required?—merely that we seek and accept the aid we need on the conditions in conformity to which it is offered; and what makes this reasonable is, that these conditions are all such as man can comply with: This is the sum of religion; when, therefore, we hear any teacher of christianity enjoin on us any thing which we *cannot* perform, we may be sure that his doctrine arises from a false interpretation of scripture, or from some other source of error.

We are sometimes told that a man will be forever punished for not doing what is beyond his power; but this is so repugnant to reason and revelation, and such a reflection on the moral character of God, that it ought not to be received for a moment.

In every just government, power and responsibility must be equal. On this plan, which recommends itself to reason and our natural sense of right and wrong, enough remains for man to do through the whole of life. He is to observe such rules of temperance in all things as are best suited to promote health, and to pursue such an active life as is best suited to unfold. strengthen, and mature all his faculties of body any mind, that he may he qualified to sustain the labours, and to discharge the duties of his station. He is to subdue his appetites and passions by the dictates of reason and religion. When so governed and exercised, they promote our happiness and usefulness and thus accomplish the good purposes for which they were intended: We are to practise towards others all those offices of sincerity, friendship, and actual benevolence, which would contribute to our happiness, if received from them.

We are to cultivate a sincere desire to know the will of God, and to act steadily in conformity to it. It has been said that the religion of the Unitarians, is an easy and loose system of faith and morals, compatible with many indulgences, levities and deficiences, quite opposed to the christian creed and character. But it seems to me more difficult for an intelligent and honest man to obtain the approbation of his own mind on the Unitarian system than on any other. On this scheme, is required all that is briefly sketched above, beside taking the Bible as the rule of faith and practice. And what more or better is required in any unalloyed system of christianity? The Unitarian cannot wait in idleness and sloth till he is regenerated by some irresistible and miraculous agency of the divine spirit; but feels it incumbent to use the common means of moral and religious improvement. He cannot find any excuse for neglecting the talent or talents he may possess. He does not believe that he is nearer the kingdom of heaven, in proportion as his life is more grossly sinful and flagitious; but thinks it his duty to forsake his sins and return to God, who is always more ready to receive the humble, sincere penitent, than we are to seek his favour. Why is it that this sort of religion has at so many different periods, had the respect and veneration of so many reflecting, wise, and good men? It is, I apprehend, because they have seen that men cannot do without it. What individual or nation, who has renounced and disregarded this true and reasonable religion, has ever come to good?

What is religion, if it be not a system devised by infinite wisdom and kindness to conduct men into the only true path to happiness? Whoever can find another way, may allowably reject this; but whoever rejects religion itself, because of the many false, incredible, and unintelligible, doctrines and opinions which have been associated with it, do themselves and the subject great injury and injustice.

Whatever religious tenet or dogma has no *moral tendency*, or in other words, is not adapted to render us more pure and holy, is probably not true; and is certainly not worth disputing about. To do this, would be losing the very essence and spirit of religion, for the sake of a doubtful point of no value.

The dispute about the Trinity, I consider as an instance of this sort. This controversy has often led men far astray from the christian temper; and yet notwithstanding this unhappy effect, who, let me ask, was ever made wiser or better by all that has been said and written on the subject, excepting those who have renounced the hypothesis altogether, as of human origin, contrary both to reason, analogy, and the words of Christ himself? I was educated in a sort of belief of this sentiment, but when some doubts and difficulties on the subject had arisen in my mind, I began to reflect and to read for myself; and the result of this examination was what I have just stated.

If I had been intimidated by some sectarian teacher, who had not permitted me to believe either more or less than he had seen fit to dictate, I might have been a trinitarian still. But as we have not received the gift of reason from man, so man has not the right to prohibit our use of it, and for the use we make of it we are accountable to Him only who imparted it to us, and not to a fellow-mortal.

Would any person of common understanding and cultivation. who should take up the New Testament without prejudice or prepossession of any kind, in order to determine the truth or fallacy of this opinion, ever come to the conclusion that Jesus Christ himself has said any thing on which the trinitarian hypothesis could be founded? I think not, but rather that his inferiority to the Father, and dependence on him, is irresistibly inferred from his own words. I am now a much firmer unitarian than I ever was trinitarian; for I was a trinitarian only from education and authority, and this in some such way that I could never comprehend it; but am now a unitarian from a conviction of the truth of a fact which I can understand with the authority of revelation itself for my guide.

I know it will be said here by the trinitarians that we are called on to believe many things which are true, but which we cannot comprehend. I admit that in the natural world, for instance, we behold various phenomena and results which we know to exist, but of which we know so little else—so little of the causes which produced the effects we see, that we can only refer their production to the will and agency of God. Besides, there is a distinction to be made between believing what we know to be true, though we comprehend nothing further of it, and believing what we do not know to be true, and what is at the same time contradictory to something that is true.

To me, the language of trinitarianism is quite contradictory, and the doctrine itself unintelligible. I must, therefore, consider it false till I can find some evidence of its truth, which I have not been able to do in reason, common sense, analogy, or in the bible. If any trinitarian will make me comprehend what he believes, and give me any sufficient evidence of its truth, I will believe it at once, though I do not understand the principles on which it rests; and this is more than I ask of any opponent in favour of unitarianism, because, for this system I will invite admission only for what is both true, intelligible, and of moral tendency. I am as much concerned to know the truth now as I was when a trinitarian, and more so, for had I then been as much interested in looking into the grounds of my faith as I have since been, I should have renounced my former indefinite persuasion sooner than I did.—I have given up my first impression without fear or regret, and I contemplate the change with gratitude and relief, for there always was in my mind, whenever I thought of the subject, something uncertain and contradictory in the idea of three Supreme Beings, which embarrassed my thoughts and expressions. On the unitarian interpretation of scripture, every thing, on this topic, is clear, luminous. and satisfactory. On the trinitarian hypothesis I could not feel more dependent, indebted, or grateful, than I now do; by the change, therefore, I lose nothing and gain much. A true faith is doubtless highly important, essential indeed to the christian name and character. But why is it of such value? Is it not because it makes us better, and thus prepares us for happiness? Now, for myself, I have never experienced any such tendency in any of the various modifications of the incomprehensible trinity: but we are told by some theologians that this doctrine which nobody can express in words or conceive of, is so essential to the character and profession of christianity, that those who renounce it generally relinquish with it every thing essential to the christian name and character. I am not disposed to doubt the sincerity of those who make this assertion, but still, in my judgment there is no truth in it. What more does any human being need than one such paternal Friend as we suppose the Almighty to be? One such adequate and perfect Saviour, for all those who *imbibe* his spirit and obey his precepts, as we suppose Jesus Christ to be? And one such holy ghost, or as I would prefer speaking, divine spirit as that which emanates from God, the common source of every good and perfect gift, to be imparted to men according to their prayers, their wants, and their merits?

In this plan of salvation, every thing is clear, harmonious, and sufficient; and nothing more is wanting to its complete success, than such a cooperation on our part, as with God's assistance and our own best efforts, we shall be able to perform. I do not mean to say or imply, for I certainly do not believe, that a Trinitarian may not be as amiable, as good, and as perfect as any body else; but I do think that the Unitarian has a more attractive and cheering religion; and one better suited, in some minds at least, to produce a heaven on earth, and to secure a heaven in heaven.

R. P.

For the Christian Register.

EARLY EDUCATION.

There are so many systems of literary, moral, and religious education—some of them pernicious or doubtful—that it seems like conferring a valuable blessing to point out to parents, and other instructers, any work of singular merit.—With this persuasion, I beg leave to recommend a small book entitled "*Hints for the improvement of early education and nursery discipline*: 12mo. pp 123. New-York: published by Collins, & Co. Price 50 cents, in boards.—Seeing it eulogized in the National Gazette, (the editor of which has frequently shown his judgment and taste in noticing superior works on education,) I purchased it, and, hearing it commended by one of our most respected young clergymen, I eagerly perused it. The work is anonymous, but is from the pen of an English *Mother*. It treats upon the moral and religious habits of children from infancy. There is nothing sectarian in the work, excepting only an expression or two evincing the author to be of a particular sect.—The author appears as an affectionate, self-controlled and pious parent. Her views are not speculative, but wholly practical. She not only states general principles, but gives rules in particular cases. There is considerable originality

in this book. The maxims are adapted to common life, to what should be the feelings, habits, and principles, of the great body of society; and the especial worth of the book is, it is calculated for use in this country, for *our* mode of family arrangement, discipline, and education. I can cordially recommend this work to all parents who think it a duty as well as a pleasure to attend personally, and assiduously, to the early education of their children; to improving their tempers, forming their manners, enlarging their minds, and imbuing them with piety. S. A.

PRESIDENT ADAMS.

To the Editor of the Christian Register.

Dear Sir—The notice in your last, of that venerable man, whom every American is bound to love and revere, in an "Extract from Mr. Webster's Discourse, delivered at Plymouth. Dec. 22, 1820;" recalled to my mind the unmingled delight, with which I listened to it from the mouth of that most dignified and elegant Orator. It also called to my mind a still more exquisite pleasure than even that in which I participated with the admiring concourse at Plymouth. With a pencil of fire, has the Orator of the Pilgrims, sketched the bright career of the Patriot Sage; and touched the most memorable incidents of his eventful life. With approximate justice, I may not aspire to delineate another trait, which adds dignity to all the rest,—which throws a heavenly lustre over his whole character. Yet certainly, it must contribute largely to the veneration and love of him in the breast of every christian, that the whole superstructure of his greatness, has religion for its basis;—that the purest light is visible in his declining orb;—that he also cherishes the faith, and is animated by the hopes of the Gospel of Christ. And though I cannot describe, I never can forget, the elevated and pure satisfaction, which I recently experienced in hearing him expatiate on the truth of divine revelation; the excellencies of Christianity; the comparative nothingness and ignorance of man, and especially on the parental character of God. Nor can any time efface the impressions made on my mind, when from his quivering lip and tearful eye, I perceived that this was no effected parade or common place declamation, but the warm and grateful effusions of a pious heart.

Yours, &c.

CHRISTIAN REGISTER.

FRIDAY EVENING, JANUARY 18, 1822.

In looking over the articles prepared for insertion the present week, we find that a greater proportion of the paper than is usual, is devoted to the subject of the Trinity. This is owing more to accident than to design, or to any particular fondness that we have for speculative discussions. The great attention which the community at large, has given of late to the subject of the Unity, as well as our own conviction of the truth and value of the doctrine, has induced us occasionally to devote considerable room to articles relating to this subject. But though we consider the doctrine not only *true*, but *important*, inasmuch as a right belief is most likely to produce right practice; and as the belief or rejection of this doctrine, is intimately connected with the belief or rejection of other important truths;—yet we believe it very possible, that whilst men are earnestly contending for what they deem *truth*, they may in a great degree, lose sight of its *practical use and value*; and though they speculate rightly, may live unholily—"holding the truth in unrighteousness." We therefore feel far more desirous to urge the belief and importance of more practical truths. Our belief or disbelief of the Trinity, will not be the great principle by which our future condition will be tested. A holy life, and the repentant and humble temper recommended by the gospel, are the only things which will finally "stand us in stead." Our cry of "Lord Lord open unto us," will be utterly unavailing, even though "we have faith that could remove mountains," if we are workers of iniquity, or are destitute of the chastened and benevolent spirit of our Master. We feel it therefore our solemn duty to urge upon our readers with all the earnestness and energy of which we are capable, to see to it, that while they labour with diligence to find the truth relative to the character of God and of Jesus Christ, they do not content themselves with a cold assent to this truth; but seek to render it truly valuable to themselves, by giving it its true and proper effect in purifying their lives, in elevating and confirming their faith; and in enlivening and giving direction to all their better affections.

By recurring to the conversation (as stated on our second page) between Mr. Parsons the missionary to Palestine, and the people to whom he was sent, our readers will perceive, that whatever may be his speculations on the subject, he is practically an Unitarian. In giving, at the request of his hearers, an outline of the leading and most important views of the Christian system, as entertained by American Christians, he is entirely silent as it regards the doctrine of the *Trinity*. He names to them only those great and important principles which *Unitarians* contend for as the essentials of Christianity, and which Paul preached to the Athenians, when he declared to them the "Unknown God."

We know not how the *Boa rd o Commissioners for Foreign Missions*, if they believe the doctrine of the *Trinity*, an essential part of Christianity, (and we presume they would consider themselves slandered, if reported to believe otherwise) we know not how, in this case, they can consistently refrain from addressing a special admonition to Mr. Parsons, for the light estimation in which he practically holds a doctrine so "essential"

Massachusetts Legislature.

SENATE.

Friday, Jan. 11.—The business of this day consisted chiefly in receiving and referring petitions, and disposing of the Governor's message.

Jan. 12.—A committee was appointed to consider the expediency of providing by law that in all civil actions in our courts of justice, the action should be determined by the court without jury, provided both the plantiff snd defendant should desire it.

Several petitions were presented and acted upon.

Jan. 14.—The committee on the subject of valuation made their report. It was laid on the table of both Houses and ordered to be printed.

Jan. 15.—The Hon. James L. Hodges, senator elect from Bristol destrict, appeared this day, and took his seat.

Petitions from the Town of Boston. for the establishment of a *City Government* &c. were read and referred.

HOUSE OF REPRESENTATIVES.

Thursday Jan. 10.—Various petitions wore read and referred.

A message was received from the Senate requuesting that Calvin Sanger, Esq. elected a Senator for Middlesex should be sent up to that body. A committee was appointed to introduce him to the Senate.

Jan. 11.—Petitions from the board of health of Charlestown—from individuals respecting the inspection of Gunpowder—and from the town of Boston, praying that the County of Suffolk may comprize only the town of Boston, were referred to various Committees.

Jan. 12.—The House voted to concur with the Senate in accepting this report of the Commissioners on Treasurers accounts for the past year.

Orders of notice passed on various petitions. A Committee was appointed to consider the expediency of altering the terms of the Courts of Common pleas in the South-eastern parts of the Commonwealth.

Jan. 14—A large number of petitions were received and referred to Committees.

Tuesday Jan. 15.—An interesting report was received from a Committee appointed last session, on the subject of the admission of free negroes &c. into this State. The Committee state that they have not succeeded in forming a bill, "the provisions of which they could conscientiously vindicate to the House," and they therefore request to be discharged. The report gives a history of slavery as it once existed in this Commonwealth, and from doucuments never before published, discloses some factshighly honourable to the State.

A petition respecting a *City Government* for the town of Boston, was read and referred.

Ordered that no petetion be sustained by the House, during the present session, after the 31st day of June.

Congress of the United States.

SENATE.

friday, jan. 4.—Two petitions were received praying for the passage of a general bankrupt law.

Mr. Knight, of R. I. submitted a resolution providing for the reduction of the compensation to the members of Congress, and the officers of the executive and post-office department.

monday, jan. 7.—A petition was presented from R. I. for a bankrupt law.

Mr. Dickerson communicated certain resolutions of the New-Jersey Legislature relative to provision for the legal settlement of disputes arising between different states.

Considerable time was occupied in the consideration of Mr. Knight's resolutions relative to the reduction of the compensation of members, &c.

tuesday, jan. 8.—A report was received from a committee on the subject, unfavourable to the repeal of duties on certain classical books.

Mr. Johnson submitted resolutions relative to repairs of the road from Louisiana to Tennessee river.

The Senate afterwards sat with closed doors till they adjourned.

thursday, jan. 10.—A report was transmitted relative to the longitude of the Capitol from Greenwich.

A bill for the establishment of a port of entry at Blakely, in Alabama, was ordered to a third reading and passed.

A motion from Mr. Otis, requesting information respecting duties on imported books, was agreed to.

The Senate then proceeded to the consideration of executive business.

HOUSE OF REPRESENTATIVES.

friday, jan. 4.—The Committee on Manufactures reported that it was inexpedient to legislate any farther, at present, on the subject of manufactures. The report was ordered to lie on the table.

A resolution was agreed to on the subject of revising and modifying the law respecting pensions, so as to favour indigent revolutionary soldiers. The rest of the day was chiefly occupied on the subject of appropriations for the army.

monday, jan. 7.—A large number of petitions were presented and referred to appropriate committees.

The Committee on the apportionment of Representatives reported a bill providing that the ratio shall be one representative to every 40,000 inhabitants.

After attending to various resolutions and petitions, not particularly interesting, the House went into committee of the whole on the subject of appropriations for the military establishment of 1822. This occupied the rest of the day.

tuesday, jan. 8.—Mr. Reed, of Mass. presented a petition from sundry citizens of Mass. praying for the establishment of a light-house at Billingsgate point, in Barnstable Bay. Referred to the committee on commerce.

Mr. Blair called up a resolution, previously submitted by him, asking for information relative to the operation of the old bankrupt law. The consideration of his resolution occupied considerable time, when it was decided, 77 to 71, to request the President to communicate information on the subject.

The consideration of the army appropriation bill occupied the remainder of the day in committee of the whole.

wednesday, jan. 9.—A resolution was submitted by Mr. Cambreleng, of N. Y. respecting our commercial intercourse with the island Mauritius, and the Cape of Good Hope.

Considerable time was occupied in the discussion of a motion by Mr. Cook, calling for information relative to depreciated and discredited bank notes in the treasury department. The subject of military appropriation was again considered in committee of the whole.

thursday, jan. 10.—Some time was taken up in considering a motion of Mr. Plumer, of N. H. calling for information from the war department relative to expenditures of the Indian department for 1821.

Several resolutions were read and accepted, and the House went into committee for the consideration of the army appropriations. A very interesting debate ensued and continued beyond the usual hour of adjournment.

By a petition of certain inhabitants of Gloucester, it appears that the harbour at Gloucester was, formerly, connected with Ipswich Bay, on the north side of Cape Ann by a navigable passage, called Annisquam river, but that during a severe storm in 1704, the entrance on the Gloucester side was partially filled up, and has remained unopened till the present time. The object of the petitioners is, to obtain an act of incorporation, authorizing them to use means for opening this passage.

On the 29th of December, a *Catamount* was killed by some sportsmen in the neighbourhood of Montpelier, Vt. It measured 7 feet in length, 3 feet in height, and weighed 118 pounds. The bounty payable by the State to those who killed the animal, is 20 dollars. After exhibiting it a short time for the public gratification, it is their intention to present it to the Museum at Hanover, N. H.

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new-york, jan. 9.

FEMALE DEPRAVITY.

We learn by an advertisement in a morning paper, that a few days since a lady, calling her name Smith, with an infant child about 4 weeks old, came passenger in a packet from New-London, and took lodgings at Mrs. Skidmore's 25, John-Street. After remaining from Friday until Monday morning, she made off, leaving the child in bed, and has not since been heard of. The woman by appearance, is about 25 years of age; dresses in black, and had on a black Leghorn or chip hat, and said she came from Providence. *Com. Adv.*

From the foundation of St. Luke's Hospital, London, in 1751 to the year 1809, near FOUR THOUSAND insane persons were cured; and consequently restored to themselves and society by means of that single Institution. Never could humanity more nobly labour than in the bestowment of such relief. *Con. Cour.*

Newcastle Bridge, leading from this place to Great-Island, of more than one third of a mile in length, has been erected under the superintendance of Mr. Mark Laighton, in the short space of five months.

The Navy Commissioners, recently issued an order closing the Navy Yards against visitors. Some noise was made about it in Philadelphia, and the Gazette of that city announces that the prohibitory order has been revoked.

There has recently been discovered, on Memphremagog Lake, near the northern boundary of Vermont, an inexhaustible quarry of Oil Stone, of quality judged to be superior to the best Turkish Oil Stones; and a company has been formed and machinery erected for manufacturing them. *Ports. Jour.*

NAVY REGISTER.

From the Navy Register of 1822, it appears that the Navy now consists of the following efficient vessels of war:—

Line of Battle Ships.—Independence 74, Washington 74, Franklin 74, Columbus 74, Ohio 74, North-Carolina 74, and Delaware 74.

Frigates of First Class.—Constitution 44, United States 44, Guerriere 44, and Java 44.

Frigatzs of Second Class.—Congress 36, Constellation 36, Macedonian 36, and Fulton steam frigate 30

Corvettes.—John Adams 24, and Cyane 24.

Sloops of War.—Hornet 18, Ontario 18, Erie 18, Peacock 18, and Alert, store ship.

Brigs.—Enterprize 12, and Spark 12.

Schooners.—Nonsuch 6, Alligator 12, Porpoise 12, Dolphin 12, Shark 12, Grampus 12, the Asp receiving vessel, and Lady of the Lake 1.

Gunboats.—Nos. 95, 8, 72, 76, 158, and 168—one gun each.

The following is a recapitulation of the officers, &c.—Captains 31, Masters Commandants 31, Lieutenants 196, Surgeons 46, Surgeons' Mates 44, Pursers 42, Chaplains 10, Midshipmen 336, Sailing Masters 58, Boatswains 16, Gunners 17, Carpenters 13, Sail-Makers 10, and Masters' Mates.

FROM MEXICO.

The Havana papers contain accounts from Mexico, to the 11th Oct. last. The Independence of that interesting section of Spanish America appears fixed upon a firm foundation—the cities of Guatemala and Sudad Real, in the Province of Chiapa, were among the last in which the declaration of independence was promulgated. They also furnish a complete list of the Mexican Cortes.

HAYTI.

Since the death of Christophe, the whole territory which formerly composed his Kingdom, and the Republic established by Petition, has been formed into one government, upon the model of that of the federal government of the United States, viz. a President, Senate, and House of Representatives, Port-au-Prince is the capital. *Com. Adv.*

new york, Jan. 11.

Gen. Solomon Van Rensselaer is appointed Postmaster at Albany, in place of Solomon Southwick, Esq. removed.

new-york, jan. 12.

PIRACY.

By the arrival of the brig Ambuscade, from Havana, we learn that a French brig, from Havre de Grace, for Havana, was attacked on the 22d of December, off Mariel, by two piratical boats.—The brig succeeded in beating off the pirates, and arrived at the port of destination, with the loss of her supercargo, who was killed by a shot from one of the boats.

Extract of a Letter to Capt. O'Brien from Havana

"The ship Liverpool Packet, from Portsmouth, N. H. was boarded on the 9th inst. by a Columbian Cruiser, and the passengers (16 in number) were robbed of every thing. The Columbian took from the packet a quantity of provisions. The passengers were Spaniards. On the 16th, off Cape St. Antonio, (west end of Cuba) was boarded by two piratical schooners, and two barges, containing 30 or 40 men; who robbed the vessel of every thing, even to the flags, rigging and a boat, which happened to be afloat with a boy belonging to the ship in her.—They held a consultation with one another, whether they should murder the crew, as they had done in a former case; in the mean time taking the ship into anchoring ground. After they had brought her to anchor, the people of the ship saw a brig close alongside, burnt down to the water's edge, and three dead bodies floating alongside of her, which the pirates said they had burnt the day before, after having murdered *all the crew*. They said they intended doing the same with us. The pirates told them to observe the turtle mangling the dead bodies, and that they would soon be in the same situation.

"They said the brig was of Baltimore, which they had burnt, after having robbed and murdered the crew, of which there is little doubt. The captain was most shockingly bruised by them. He stripped and exposed himself to me, in presence of captain Wilkinson, of the brig Main, of Philadelphia; and I never saw a man more bruised. The mate was hung, and supposed to be dead—he however, recovered again, and is alive. The Captain showed me where they had cut the cabin with their weapons to terrify him. They told him they belonged to Regia, and should kill them all to prevent discovery. They knew the person who told him this personally. There is no doubt, that these vessels are sailing from this place weekly, in quality of coasters. (Signed) W. B. SMITH.

"*Havana Dec.* 22, 1821."

ANOTHER MAIL ROBBERY.

Jan. 11. The *way mail*, between New-York and Philadelphia, was stolen from behind the mail coach on the night of the 9th inst. and every letter contained in the portmanteau broken open. The fragments of letters were found in a field about a mile from Princeton, New-Jersey; and were sent to the Postmaster of this city. They have been carefully collected, and transmitted to their original places of destination, so far as they could be ascertained.

Nothing of value has escaped the hands of the robber, except two promissory notes amounting to nearly 1400 dollars. One hundred dollars reward is offered for the apprehension and conviction of the offender.

Sentence of *death* has been lately passed on eight *pirates*, at Savannah. They are to be executed on the first Wednesday of April.

TO CORRESPONDENTS.

A number of communications are received, which will be inserted as soon as we have room.

MARRIED,

In this town, by Rev. Mr. Pierpont, Capt. Simon Stodder, to Miss Hannah Coombs.

In Taunton, Mr. George Hart to Miss Eliza Paddleford.

In Eastham, on the 8th inst. by the Rev. Mr. Shaw, Mr. Ebenezer Ward, of Wellfleet, to Miss Phebe M. Briggs.

DIED,

In Portsmouth, the Rev. Joseph Walton, Pastor of the Third Congregational Church in that place, aged 80.

The number of deaths in Portsmouth, in 1821, were 169—among the number 23 died of *measles*—23 of consumption—20 of fevers—and 13 of old age.

In Shrewsbury, on the 4th inst. Madam Sarah Henshaw, widow of the late Col. Joseph Henshaw, aged 86, formerly of this town.

In this town, on the 25th ult. Capt. John Palmer, aged 66—31st, Mrs. Hannah, his wife, aged 62, both formerly of Portsmouth.

On Saturday, Robert G. S. Whitman aged 18, son of Mr. Davis Whitman, of Lancaster.—Mrs. Mary, wife of Mr. John Morris, aged 23.

On Tuesday, Mr. Eleazer Keith, of East Bridgewater

On Monday, at Easton, Mr. Perez Packard.

At Havana, Dr. William Goodwin, of Plymouth, aged 38. This providential bereavement has severed the tenderest ties of parental and brotherly affection, and we indulge the emotions of grief and sorrow in offering a small tribute to the memory of one whose heart was replete with the purest friendship and the genuine sentiments of benevolence, generosity and charity. Ever cherishing the principles of honour and moral rectitude, his character was held in estimation and respect by all who enjoyed his acquaintance. His urbanity and suavity of manners and disposition endeared him to numerous friends, and rendered him the favourite of every social circle. Appreciating that noble trait in his character *charity*, the widow and orphan anticipated his annual return to his native town with the cheering recollection of the alms-deeds which it was his pleasure to bestow. He never knew a personal enemy, and the universal sorrow expressed for his death justifies the assertion that few men were blessed with more real friends.—*Adv.*

The number of deaths in this town during the year ending Dec. 31, 1821, has been 1420, including 116 still born children. This number compared with the population, gives the deaths at about 3 per cent.

The deaths in Baltimore during the same period, were 2015.

Apprentice Wanted.

An active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. Jan. 18.

POETRY.

THE SABBATH MORN.

BY CUNNINGHAM.

Dear is the hallow'd morn to me,
When village bells awake the day;
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the hallow'd hour,
Spent in thy sacred courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud 'Amen,'
Which echoes through the blest abode;
Which swells and sinks, and swells again;
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed;
And still the anxious tear would fall;
But on the sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me in its six-days chain;
This bursts them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bade that heart rejoice.

Go, man of pleasure—strike thy lyre;
Of broken Sabbaths, sing the charms:
Ours is the prophet's car of fire,
Which bears us to our Father's arms.

MISCELLANY.

The following selections are from the Oration delivered by Mr. Webster, at Plymouth, on the Two Hundredth anniversary of the landing of the Pilgrims. The first is from the introduction, and the other from the concluding part of the Oration.

There is a local feeling, connected with this occasion, too strong to be resisted; a sort of *genius of the place*, which inspires and awes us. We feel that we are on the spot where the first scene of our history was laid; where the hearths and altars of New-England were first placed; where Christianity, and civilization, and letters made their first lodgment, in a vast extent of country, covered with a wilderness, and peopled by roving barbarians. We are here, at the season of the year at which the event took place. The imagination irresistibly and rapidly draws around us the principal features, and the leading characters in the original scene. We cast our eyes abroad on the ocean, and we see where the little barque, with the interesting group upon its deck, made its slow progress to the shore. We look around us, and behold the hills and promontories, where the anxious eyes of our fathers first saw the places of habitation and of rest. We feel the cold which benumbed, and listen to the winds which pierced them. Beneath us is the Rock, on which New-England received the feet of the Pilgrims. We seem even to behold them, as they struggle with the elements, and, with toilsome efforts gain the shore. We listen to the chiefs in council; we see the unexampled exhibition of female fortitude and resignation; we hear the whisperings of youthful impatience; and we see, what a painter of our own, has also represented by his pencil, chilled and shivering childhood, houseless, but for a mother's arms; couchless, but for a mother's breast; till our own blood almost freezes.—The mild dignity of Carver and of Bradford; the decisive and soldier-like air and manner of Standish; the devout Brewster; the enterprising Allerton; the general firmness and thoughtfulness of the whole band; their conscious joy for dangers escaped; their deep solicitude about dangers to come; their trust in heaven; their high religious faith, full of confidence and anticipation—all these seem to belong to this place, and to be present upon this occasion; to fill us with reverence and admiration."

"The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we, nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God, who shall stand here a hundred years hence, to trace through us their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country, during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasures with which they will then recount the steps of New-England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

We would leave for the consideration of those who shall then occupy our places, some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government, and of civil and religious liberty: some proof of a sincere and ardent desire to promote every thing which may enlarge the understandings and improve the hearts of men. And when, from the long distance of an hundred years, they shall look back upon us, they shall know, at least, that we possessed affections, which running backward, and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being.

"Advance, then, ye future generations! We would hail you, as you rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence, where we are passing, and soon shall have passed, our own human duration.—We bid you welcome to this pleasant land of the Fathers. We bid you welcome to the healthful skies, and the verdant fields of New-England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government, and religious liberty. We welcome you to the treasures of science, and the delights of learning. We welcome you to the transcendant sweets of domestic life; to happiness of kindred, and parents, and children. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity, and the light of everlasting Truth!"

From the New-York Christian Herald.

A SKETCH OF REAL LIFE.

Sad and solitary I was sitting by my fire in the winter of———, lamenting the unexpected deprivation of some comforts to which I had been accustomed, when an acquaintance stepped in and related the case of a poor woman who was in great distress, owing to the want of the necessaries of life. The best feelings of my heart were at once interested, and my first impulse was to get my hat, and go immediately to visit her; but on looking out of the window, and perceiving the snow very deep, I hesitated. Shall selfishness gain the ascendancy, said I; if so, I am *no* Christian. How should I wish a friend to act, if it were my own case? The answer was at hand; and taking what little refreshment I could carry, I proceeded rapidly on my way to the cottage.

My heart sighed when I perceived the path but little trodden. Ah; the dwellings of the poor and desolate are not much frequented, even by Christians. I grieve when I say it; but I have it from themselves.

"It is so unpleasant," said one, "to subject yourself to the gaze of the vulgar, (a general name for the poor;) it is so difficult to satisfy the expectations which are raised when visited by persons of genteel appearance, (clothed in rich attire,) they think you will give so much *more than you can afford*, that really, for one, I prefer staying at home by my own comfortable fire, and *sending the trifle* I can spare by some one whose *duty* it is to attend to such affairs." What excuse for a professed disciple of Him who "went about doing good;" whose days were past in visiting the abodes of poverty and affliction!—Will it avail in the day of judgment?—But to continue—I entered the mansion of sorrow, and found a mild looking female, surrounded by five little ones, clad in calico slips, shivering over the remains of a little fire. I will not attempt to describe the furniture, but proceed to relate our conversation. "How long have you been thus destitute," I inquired. "More than two weeks *without* fire, until last evening, a benevolent stranger sent me a few sticks of wood," was the reply. "And how have your children subsisted?" "God only knows," said she, "for a few cold turnips and a little hard rye bread have been all our store." "But why did you not make your wants known? there are Christians all around you who would have rejoiced in the *privilege* of ministering to your necessities." "I made my wants known to my Father in Heaven, for I am a stranger in a strange place," said she, "and the only person who was applied to, said 'A woman with a husband to provide for her, has no right to ask assistance from any one!'"

"And where is your husband!"—"He has long been sick," she replied, "but has attempted to walk out a little ways to get some work to keep us from starving." "Don't you feel as if *hardly* dealt with by the Almighty, in being so deeply afflicted, and left so destitute?"—"No, no, I do not," her eyes brightening as she spoke—"I feel that He is good; it is all right that I should be thus afflicted. Can my Father do me wrong?—No—no—he will never forsake those who love and trust Him; although He may make them wait long for the performance of his blessed promises, to try their faith, and exercise their patience." My heart bowed before her; I felt as if shrinking into littleness, while I silently contemplated her submission, and hallowed self-devotion. As I gazed upon the calm pale face of the sufferer, which was lighted up with a momentary animation, while she was vindicating her God, I almost fancied I could "trace the future Angel." Hasten here, ye sceptics, and behold what religion has done for this child of sorrow; and lament in bitterness your own destitution of a resource in an hour like this; for how know ye that it will not come upon you?

If the mother was resigned and patient, the children were *not*. It was *too much* to expect it: while we were conversing, they had seized the food with avidity, and appeared striving which should devour her share first. "My poor babes," said her mother—"but hunger makes them unmannerly, and you will excuse them. "Come hither," said she, to a dark-haired girl. "Come hither my dear, and read a few verses in *that* good book which has so often cheered my sadness; indeed, it has been a blessed resource, when my poor hungry infants have cried themselves to sleep, to take this much prized volume and read some precious soul-refreshing promise, for instance—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles." She then gave me an account of the acquirements of her "poor obedient babes," as she called them, which extended to reading and writing a little. I was glad of an opportunity of indulging her in this, for what more natural than a mother's vanity, or what more *easily* forgiven. Her story was very interesting, but too much like romance to be inserted here. I cannot, will not, attempt to describe my feelings on returning to my own quiet comfortable home; but have often regretted that I did not commit them to paper while in their freshness. But I can gratefully say, that I *then* received a lesson which *years* cannot obliterate; a lesson by which I hope to profit through time and in eternity.

The warm glow of feeling has passed; the excitement of external circumstances gone by; but a real, a deep, and abiding conviction remains; that the *unreservedly* submissive Christian is the only *true* one; that in order to be liberal, we must practice self-denial; and that "it is better to go to the house of mourning than to the house of feasting"—"for by the sadness of the countenance, the heart is made better."

I would only add, that her prayers *were* answered; for as soon as the circumstances were known, her wants were relieved, and as the warm season returned, her husband regained his health, the children were clothed and sent to the Sabbath School; for her deepest dread was, that they would not be educated: and when I left the benevolent town of———, the whole family were enjoying more happiness than they had known for a long time. LACOMAR.

Inquisition at Lisbon.

(Extract of a Letter.)

LISBON, OCT. 20, 1821.

I send your a description of the Inquisition at this place, which I have been to visit. At the sitting of the Cortes on the 10th inst. Senhor Figueras presented a letter from the keeper of the Inquisition, stating, that on the building being opened for public inspection, the people had behaved in a very disorderly manner, breaking open doors and carrying away papers, &c. and that several persons had actually cried out that the building should be burned, whilst they held lighted candles in their hands, as if about to put their threats into execution; which he stated they would have done but for the interposition of the guards. The Keeper therefore prayed that measures should be taken to prevent the recurrence of such scenes. Senhor Bastas said, that if any such disorders as had been described had occurred, it was owing to the refusal of the keepers to show the instruments of torture, and the lower cells of the prison to the visitants. In his opinion these gentlemen, the keepers, cherished a religious respect for the tribunal, of which they spoke with apparent veneration. As it was apprehended the people would set fire to the place, it would be better to suspend lamps in various parts, and not to allow the visitants to carry lights. Senhor Fernando Thomas proposed that an inscription, of which the following is a translation, should be fixed on every place occupied by the Inquisition in Portugal:—

"May eternal malediction follow every Portuguese, who does not hold for ever in abhorrence, an invention so infernal."

On the 8th of October, the Inquisition at Lisbon was thrown open for public inspection; and for the first four days, the concourse of people of all descriptions, that crowded to view it was so great, that the pressure at the entrance rendered it an enterprize of some risk. The building is a large oblong, with a square in the centre; there are three floors, with vaulted passages; along the sides of which, are cells of different sizes, from 6 by 7 feet, to 8 by 9 feet. Each cell has two doors; the inner one of iron, the outer of oak, very strong. As there are no windows in the cells on the ground and middle floors, no light is admitted when the doors are shut. The cells on the upper floor are larger than the others; and each has an aperture like a chimney through which the sky is visible. These were appropriated to the use of those who it was supposed might be liberated. In the roof of each cell, (for they are all vaulted) is a small aperture of about an inch in diameter, and a private passage runs over each range; so that the persons employed by the Holy Office, could at any time observe the conduct of the prisoners unseen; and if two persons were confined in one cell, hear their conversation. There are seats in these private passages, so contrived that a person sitting might inspect two of the cells at the same time; as by a turn of the head he could fix his eye upon a hole over either cell at pleasure—or he could hear what was said in either. The persons appointed to listen to the discourse of the prisoners wore cloth shoes; so that their footsteps could not be heard. Frequently a familiar of the Holy Office, was put into the cell of a prisoner, as a person arrested; in order to entrap the unfortunate inmate of this place into admissions that might afterwards be used against him. I saw in several of the cells human sculls and bones,—most of them appeared to have lain there for many years, as I broke some of them easily with my fingers—others were hard and fresh. In a number of the cells, the names of the unhappy inmates were written on the walls—some had strokes, apparently marking the number of days or weeks the victims of this horrid tyranny had been confined. On the wall of one cell I counted upwards of five hundred of these marks. On the wall of another of the cells was written, 'Francisco Jose Car valho, entered here the last day of March, 1809, and remained as many days as there are strokes in the wall." On the wall of another cell was written, 'John Laycock;' the name had been covered with white wash, which had scaled off. There were a number of strokes under the name, and the figures 18 were easily made out, the others were obliterated. Some of the cells, which had not been used for many years, were locked up; but the visitants soon broke them open. Human bones were found in many of these. In one was found part of a friar's habit, with a waist girdle of rope and some bone. The apertures like chimneys in some of the cells were closed—and I have been informed that it was a common mode of putting prisoners to death to place them in these apertures which were then walled up, and quick lime being poured in from the top, a speedy end was put to their sufferings. The furniture is very old—the chairs in the halls are covered with leather, studded all round with brass nails. I send you a piece of leather with one of these nails, taken from one of the best chairs. The large tables in the halls and drawers for papers—these the visitants broke open, every one being desirous of obtaining some relic of the once terrible Inquisition. In several of the cells there were mattresses, some of them old, others nearly new; which proves that the Inquisition was no bugbear up to the very date. Besides the three floors which I have described, there are a number of cells under ground, which have not yet been opened. These it is supposed contain the aparatus for inflicting the tortures, &c. It is understood that these will be shortly thrown open to the public; when they are I shall not fail to visit them, and send you a description. The spot on which the Inquisition stands was covered with houses in 1775, when the great earthquake happened, by which they were laid in ruins; so that the present building has not been erected more than sixty years; and all the victims that were immolated in it, must have been sacrificed within that period.

FRAGMENTS.

"The best way" says Dr. Jebb, "to understand St. Paul's epistles, is to begin with the *moral* part at the close—to practice what was delivered there, and then go back to the doctrinal part."—"If any man shall do his will, says the Saviour, he shall know of the doctrine whether it be of God."

A fool, with the majority on his side, is the greatest tyrant in the world. LORD LYTTLETON.

"What God has commanded must be done. What *must* be done *may* be done: pleas of inability are therefore impertinent." *South's Sermons.*

"Why is it that the multitude have ever manifested more eagerness to embrace the reveries of human weakness, than the revelations of eternal wisdom?"

Whiston's life of Dr. S. Clarke.

"It is the fate of almost every passion, when it has passed the bounds which nature prescribes, to defeat its own purpose."

Removal.

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

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Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burdit*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."
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